In Native C-S [n. 1894-1904] 1903
FL12 Maasi FL12

PREFACE

Some years ago this Society conceived the idea of planting at [illegible]
their central station at Kaimosi, near Mumias, a few of
the most promising of our up-country converts. When
sufficiently advanced, the boys or men are sent back to
their home and homes-natives of the Gospel. Thus, one [illegible]
Ch-mosi[1], a member of the Ollang or Lumbwa Maasi, who [illegible]
had spent some years under the able tuition of the Rev.
A. B. Haggard at Tiriri, was baptized under the name of
Justin, and completed Mohammedan at the coast. He is now
one of the principal reports of the Society in Southern
Kaimosi. To the labours of the Society in leading on
Justin Ch-mosi's service, and to the diligence of Justin
Ch-mosi himself, I am [illegible] a large measure indebted for the
material contained in this book. Philologists will possibly be [illegible]
interested to hear that these notes Maasi (and possibly
members of other tribes whose language has ever been
a closed book) who are the to correspond with one another
in their mother tongue I have in my possession, for
instance, several letters written to Maasi.

As a well-wisher of the Maasi and one who has known [illegible]
them for a decade, I wish that every support should be
given to the Church Missionary Society and to the other
Missions engaged in proselytising in their midst, for it is only
by the greatest and speedy civilisation of the tribe that
they can be saved from extermination. The encroachments of
civilisation are beginnings to tell in East Africa; and the [illegible]
famous Rift Valley and its high plateaux where the fierce,
bloodthirsty Maasi once ruled supreme, are now becoming
colonised by the white man. It has often been proved in
other parts of the globe that the native, on the advent of the
white man, shows his better or seems to exist, and it is to be
hoped that the Maasi will choose the first of these alternatives.

A. C. HOLLIS.

Formerly
Chief Justice, Zanzibar
May 1905

[1] Ch-mosi means the child of a leopard. When this name was given him, he was a small, sickly child, so was regarded as the

S. Magoiro C-5 (no date) 1928
FILE Masai FILE
Kisongo

THE MASAI PENAL CODE

Some Notes on the Recognised Masai Punishments for Crimes, with Remarks on Masai Customs on Offence

[2] The following notes relate to those punishments of ancient origin still remembered among the Kisongo[1] Masai. Some of the penalties are habitually inflicted up to the present day. Some, as will be obvious from a perusal of the text, have, of necessity, fallen into disuse. They have been written down from the statements of certain Masai Elders of the 'Lumbwa'[2] age, and have received the confirmation of the 'Lumbwa Piyo, Piyo'[3] has asked me to say that he cannot be responsible for the authenticity of what follows, though he has no doubt that it is so correct, but being a comparatively young man of the 'Siloro'[4] age, he has not the knowledge of these things that the Elders have.

[3] The notes are brief and unscientific, and were made, primarily, with the object of adding to our knowledge of Masai customs in the matter of criminal offences in view of the recent formation of Native Courts throughout Tanganyika Territory.

'Lumbwa' Murder

[4] (a) If one Masai kills another, all the cattle of the murderer are taken by the relatives of the deceased. A council is then

[1] Kisongo is the Masai name for the northern Masai areas. It includes almost the entire Tanganyika Masai District as constituted to-day. The Kisongo Masai - Purko[5] - naturally under the name Kisongo are for the purposes of this article Purko and Kisongo.

[2] Circumcision of 1874, approximately according to Hollis.

[3] Piyo is a brother of Olle and Sironka, of Ilmolelo. They are all three of the sons of the medicine-man or 'Laibon'. Sironka (Lenana) was Paramount Chief of the Masai, and Piyo is Olle's brother by a different mother. Piyo came down to Tanganyika to help by his own ability, and at the request of the Tanganyika Masai. He has lived here ever since in the vicinity of Kisongo. (1926: Ole Sironka, C.B.E., J.P.M.)

[4] Circumcision of 1896, approximately according to Hollis. I think the date of the ceremony was determined once among the Masai of Tanganyika.

100 S. G. B. Lauren: Notes from the Board of Enga Chiefs

Preface

(1) So far great many little-studied words on the social life of the Board has been accomplished,
(2) since such investigations cannot well be made through interpreters, while few, if any, Europeans speak the Board language sufficiently fluently to make such an investigation in their language.

Although I cannot claim any knowledge of the language of the Board, I have been fortunate enough to become friendly with two Board chiefs who speak Kikuyu fluently, and as I speak Kikuyu as well as I do English I was able to learn something from them about their customs.

These were men of considerable local influence, since I avoided asking them leading questions, though accepted as do so, and also because they do not include information unless it was obtained from an eye-witness by more than one informant.

The Board from whom this information was obtained came from their present location in the area of the Kisii Development, and I was not able to find out whether these customs prevailed among the chiefs of the Board group.

My two principal informants were an old woman, great child-bearing, and her married son, aged about 30. I have unfortunately lost the paper with their names. They were unaware that most of these customs have been slightly modified since government control has been established, but I have corroborated, without exception, to the greatest extent.

Part I. - Pregnancy

(1) Birth. - Among the Board, birth takes place in the woman's own hut in her husband's village and also is attended by an old woman of her husband's family. Other women may be present, but no men. If a woman is having her first child she sometimes a midwife (particular supported by other women, as the first child is considered more difficult to deliver. Otherwise a woman giving birth to a child has again the help. The sitting methods were the most with a special 'midwife's' and both the woman and new-born child are washed with warm water. The placenta is washed and put (during birth) in the middle (not) but a hut (not burned). As soon as the child is born (even) a woman (not) is called (but an animal) may be (but) to supply blood for the mother to drink. If the child is a boy the blood is obtained from a young bull, and if a girl, from a young heifer. (For method of procuring blood see Para (3).) Where the day of birth coincides every sheep and goat are killed to supply meat and fat for the mother to make (but) the child may grow up strong, but these animals have no special significance, and are not sacrificed in the purification ceremony.

(2) Purification Ceremony. - Children are not named until they have vaccinations, and within (3) every other Board village, the child does not (about) any name from any [illegible]

- there is some mystery attending to the ceremonies under, but I was not (not) able to

[illegible]

[illegible]

by Professor Dr. [illegible], [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

> [illegible]

[illegible]